

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, JANUARY 24, 1901.

VOL. III, NO. 11

Read what S. B. Terry says about making photographs cheaper than the cheapest.

Dredging for the deep-water channel at Gulfport will soon begin in dead earnest. The success of this undertaking will be the making of Gulfport.

Read the "Warm Proposition" in another column, by The Southwestern Company, Nashville. You might become interested.

Victoria, Queen of England and Empress of India, after reigning longer than any British monarch, quietly passed away on the 22nd inst., at a little after one o'clock, American time.

If you are looking for bargains in dry goods or groceries, do not fail to go to the mammoth stores of Jones Bros. & Co., of this city. Their ability to make bargains in purchasing enables them to compete with any in selling. Try them.

If you are thinking of buying life insurance, read the large display advertisement in another column, of the Mutual Life, of New York. This old reliable wrote a very large amount of insurance during the last year of the old century and enters the new with bright prospects for a fine year's business.

Rev. J. E. Thigpen will move next week to his new field at Magnolia. He will couple this field with Whitestown, (a suburb of McComb); devoting his entire time to these two places. It is rumored in some quarters that Bro. T. is one of the very best preachers in South Mississippi.

Albert Edward, Prince of Wales, son of her whose demise all Britain mourns, now succeeds to the throne. The Victorian reign will go down in history as the golden era of England. Her son who now ascends the throne has before him open doors to magnificent opportunities. Will he seize them? Let us hope so.

Rev. L. E. Hall, the bright, hopeful and successful pastor at Gulfport, cheered us with his presence Tuesday. He is as full of business vim and zest as a man of twenty. He reports the outlook for Baptist affairs at Gulfport full of promise. He is constantly receiving accessions to his church, and many other encouragements from the brotherhood. We also had some pleasant words with Mr. McAlpine, of Gulfport, who ordered THE BAPTIST sent to his good wife.

We learn through Gen. S. D. Lee, who is in our city, that the Columbus church is about completing a new pastorium, at a cost of about \$2,500. There has never been a time when our churches were doing so much for themselves, and certainly never a time when they were doing so much abroad. This is indeed a great age. Let us more and more utilize it for God.

The work of constructing a spur from the I. C. main line to the new Capitol site is now in progress. The track will pass along Hamilton Avenue, crossing West Street, and entering Capitol grounds from the West side. This spur is building as a highway for moving in the building material for the new State House, most of which is very heavy, being stone. It will be cheaper to build the half-mile of track than to transfer the material from the main line on wagons.

An obituary of William Pleasant Berry has come to this office, but as there are seventy-five more words than we print free, and no name signal to the obituary, we can only consign it to the waste basket. Please believe us; no anonymous production will be printed in THE BAPTIST, and obituaries exceeding one hundred words will be filed and held for payment of excess of words, before publication. The same is true of marriage notices containing over twenty-five words.

We wish to call the attention of our readers to the advertisement of Messrs. Patton & White, of this city, which can be found in another part of our paper. This is by far the largest music house in the State, and we can confidently recommend them to our readers so far as their reliability, fair and prompt dealings are concerned. When you are ready to purchase anything in their line, we are sure you can not do better than write them for prices and terms.

We call special attention to the little booklet advertised in another column, written by Dr. Leavell. It contains facts about the orphanage work in the South, not hitherto published in a body. Read the following words from Dr. R. C. Buckner, Superintendent of Buckner Orphan's Home, Texas; written to Rev. Z. T. Leavell, D. D.:

"My Dear Brother:

I am in receipt of your valuable little work "Baptist Orphanages." Have read it with great interest. Will keep it for reference, but doubtless some people will want to take it away from me. It will increase interest in orphan work in the minds and hearts of all who may be so thoughtful and fortunate as to read it. Accept thanks for your chapter on my(?) work."

We have received a report of Calvary church's doings for the year 1900, in the form of a neat pamphlet of 20 pages. First is given a list of the officers of the church and all its auxiliaries; then the order of business, followed by a "Short History of Calvary Baptist Church," its declaration of faith and covenant; to which is appended a financial statement, showing receipts for all purposes to have been \$4,206.52, with an aggregate disbursement of \$3,291.08, leaving a cash balance of \$915.14 to begin the new year with. A fine showing for this young church.

Owing to the rise in book-making, as stated two weeks since, we are forced to raise the price of our Bibles. So after this week we will send THE BAPTIST and our elegant Teacher's Bible, to new subscribers for \$3.30. You will recall that we stated at the outset that we might have to raise the price. Please bear in mind that not an order that reaches us after this week can be filled for less than \$3.30, and the Bible alone will cost anybody who wants it \$2.30 prepaid. And Bibles may go still higher. We have to sell as we can buy.

A large amount of space in last week's issue of *The Baptist Union* is devoted to our Southern Baptist Theological Seminary. A fine likeness of President Mullins adorns the first page of the cover. The fourth and fifth pages contain interesting facts about the institution and pictures of the professors, and also good pictures of Norton Hall, New York Hall and the Library Building.

The Seminary now has, including its buildings, an endowment of about \$800,000, and an effort is now in progress to raise \$200,000 more. This will give this institution an endowment of a round \$1,000,000.

Brethren, suffer a word relative to the Jackson church debt. You will see from Dr. Rowe's statement in this issue that we have almost reached the top of the hill—only \$655 yet lacking. And this amount is almost covered by subscriptions from good men. To those who subscribed at our last State Convention, let us urge that you do not defer the payment of your subscription, but pay at once. All that has been paid in is held strictly for the purpose for which it was given. Not a cent received by Dr. Rowe has been applied on the debt, nor will it be until the entire amount is paid. The debt is just as large as it was last July at our Convention, plus interest accrued from then to date. Brethren, while we are withholding the sum of \$655.00, the interest is accumulating. Let all who have promised, pay at once, and any who have not promised, but who can help in the matter, remit at once, that we may be rid of the debt completely and forever. We must not fail when we are so near success.

W. T. RATLIFF, PRESIDENT. BOARD TRUSTEES.

PART II.

As the revenue would not pay for the instruction and the trustees could not get students to the college without providing good instruction for them, and teachers could not be had without paying them, this action of the Convention sounded the Board like an order to close the institution. Here the trustees were again confronted by what seemed to be another insurmountable difficulty. But our faithful and efficient President, Dr. W. S. Webb, was equal to the emergency and led us out of the trouble. After consulting his associates, he proposed to the Board that if they would turn over the revenues of the college to the faculty, that they would accept what was received, in full payment of their salaries. The Board lost no time in accepting this proposition, and in appreciation of the noble self-sacrifice and spirit shown by the faculty they have endeavored to carry out faithfully their part of the contract. Occasionally a little of the current expense money had been used in making very greatly needed repairs to which the faculty had submitted with good grace. Some years the pay was meagre, but these noble men continued uncomplainingly at their posts and to do good, faithful work. It has been the exception rather than the rule when they have received in full the small amount promised them. In this and many other ways, Dr. Webb has wrought grandly for the college.

Although the college was doing well and the faculty was not complaining of small salaries, the time came when it was obvious to all, that the revenues of the college must be increased. So in 1889, the Board decided to make an effort at endowment and employed Dr. J. B. Gambrell as agent to get it up. He entered the field, and with aid of pastors and others, within three years \$60,000 was subscribed; \$40,000 of which was collected before the terrible panic of 1893 came on. The country was so prostrated by that financial disaster, that the balance of the subscription has never been collected. But the \$40,000 paid in and invested in bonds, has been a great blessing to the college, and unites Bro. Gambrell's name to the college in everlasting remembrance.

In 1892, Dr. Webb resigned the presidency of the college after 18 years efficient service through some of the most trying periods of the college life. No mortal can estimate the amount of good Dr. Webb accomplished for the world through his connection with Mississippi College. There are to-day many men at home and abroad filling places of great importance and usefulness whose lives have been fashioned in a large degree by his masterful hand.

Dr. R. A. Venable, an alumnus of the college, was elected as Dr. Webb's successor. He proved himself in this position as he has everywhere, to be a strong man, and a most capable instructor. He did much toward popularizing the Institution with the masses

THE BAPTIST.

January 24,

1901

THE BAPTIST.

3

by actively canvassing for it, and delivering a great number of interesting and effective lectures in its interest. After four years of successful management, he resigned the presidency of the college to enter the more congenial field of the pastorate. On Dr. Venable's resignation, Dr. J. W. Provine, Prof. of Natural Science, was made chairman of the faculty, and was after the second year elected president. While improvements had been made in the other departments of the college, very little had been done to the buildings. Dr. Provine at once entered heartily into the work of renovating the old building and making such changes as would better adapt them both in service and looks to the purposes for which they are used. How well he performed this work, a visit to the old college will readily show. Every building and every foot of ground on the campus tells the same story of change for the better. During his administration there was raised and expended on the college in improvements more than \$8,000, being largely in excess of all that has been made since the war.

Dr. Provine accepted the position as chairman of the faculty at the earnest solicitation of the board, and it was understood all the while that he had no ambition to be at the head of an institution, but much preferred a professorship, and although he had been elected President by a unanimous vote of the Board of Trustees, in 1897, he resigned from the presidency and returned to his chair of Natural Science. His administration was in every way a success. It was during his term that one year the college boasted of a surplus in the treasury after paying all expenses. Just as the college had become self-supporting, another great trial was in store for us. This time it was not debt, panics or short crops, but pestilence. On the 6th of September, 1897, yellow fever appeared in Edwards, and before the end of the week was taken to Clinton. About thirty students had assembled on the college grounds in advance of the opening. How to protect these young men who could not get away from Clinton on account of rigid quarantine, became a serious question. They were placed on the college campus and quarantined against the infected portion of the town, and tents procured from the State if their use became necessary. Through the active exertions of the president of the college and the prudence of the students they all escaped the scourge, although the number of cases of fever in the town reached nearly one hundred. When the pestilence subsided in November many of the former students had gone to other schools, and some who had not, were afraid to come to Clinton. The attendance was so much reduced, and the resources of the college so cut down, that disorganization threatened us. Again the question that had so often arisen in the past, was up for settlement, viz. "What can we do to meet the pending danger?" As soon as it was safe to do so, the trustees were called together and a joint meeting with the State Board was held, when it was decided to make an appeal to the denomination and friends of the college to contribute that year as much as \$3,000 toward the college support, and to ask Pres. W. T.

Lowrey, of Blue Mountain, to lead the movement. The Lord greatly blessed the effort by putting it into the heart of President Lowrey to accept the work, and into the hearts of the people to give the amount needed, \$3,300—and the session closed free from debt, with the faculty paid. Dr. J. W. Provine having tendered his resignation as President of the college, Dr. W. T. Lowrey was finally induced, after much solicitation on the part of the trustees, to accept the presidency, and entered upon his duties in September 1898. Although the yellow fever did not come to Clinton that year, yet as it prevailed in both Edwards and Jackson the attendance of students was again greatly interfered with, making another appeal to the denomination necessary for college support. The brethren responded nobly and another hard year was tided over successfully. The report made by the trustees to the convention at its last session, showed that in the face of epidemics of yellow fever, small-pox and measles, the second year of President Lowrey's administration closed with greatly increased patronage and free from debt, on account of current expenses.

The greatest number of students ever enrolled in any one year (259) are now in attendance at the college—and the Institution is enjoying great prosperity in all its departments, for which let us all give unceasing thanks to the Lord.

Before closing this paper, already long, one other matter should be mentioned. There had been at times, in the past years some discussion among the Baptists of the State as to the permanent location of the college at Clinton. In order to get a settlement of the question, a committee of 15 persons were appointed by the Baptist State Convention in 1892, to inquire into the matter and report to the Convention next year. The committee next year reported the results of their investigations, but made no recommendations. The Convention did, however, at that session pass a resolution to the effect that if the city of Meridian would do certain things in the way of providing grounds, buildings, etc., that they would move the college from Clinton to Meridian. The citizens of Meridian entered vigorously upon the work of meeting the requirements, but when the question arose as to whether the college could be moved from Clinton under the terms on which it had been received, the citizens of Meridian withdrew their offer to accept the college on the terms named by the Convention.

When the contention that the college could not be moved from Clinton became known, some members of the denomination who were friends of the college, expressed an unwillingness to contribute to the further endowment of the college as long as this claim held. Then in order to remove every obstacle in the way of the hearty support of the whole denomination in the State, the citizens of Clinton by the execution of proper papers, supplemented by an amendment to the charter, freed themselves of all claims or title to the property, placing everything connected with the college into the hands of the Baptist State Convention, which seems to be satisfactory

to all parties. But while we have removed all difficulties in the way of the college so far as the location is concerned, there still remains one serious impediment. The endowment of the college is insufficient. The Institution is self-supporting only when the conditions are favorable, and we cannot afford to hazard its usefulness on the chance of our always being able to tide it over the perils that come from misfortune to the country. In order to be secure from the uncertainties of the future we must have a larger endowment of money and property. I would therefore recommend the resolutions of the last Baptist State Convention, which see.

The Human Life of God.

We all believe in the divinity of Christ, but as Dr. Bushnell puts it, the thing of which we are most in doubt, and about which we are least capable of any positive information, is the humanity of Christ. We would reduce his humanity to the minimum. Against this tendency I wish to enter a plea.

I. The reality of Christ's human life.

Christ was not a make-believe man. He was a real man. In fact it seems as if Christ would put his humanity in the foreground. More than seventy times he refers to himself as the "Son of Man." Surely, as Dr. Broad observes, "It was designed to render permanent the great fact that he was genuinely and thoroughly a man."

1. Christ possessed a human body and a human soul.

That Christ possessed a human body and a human soul there is no doubt, but when we speak of his having a human soul there are many doubters. This seems to me to be the essential feature in the human life of God. The soul is the essential part of man: flesh and blood is common to all animals. Man is a soul, he has a body. Therefore it is absolutely necessary for Christ to have a human soul in order to become man. Both soul and body are included in the term human nature.

2. In order to make possible the possession of this body and soul by Christ he took upon himself fallen human nature.

There was no other kind of human nature to take. Apart from its moral quality human nature does not exist. Let us bear in mind, however, that it was a depraved human nature and not a depraved personality that Christ took. Depravity with respect to human nature, is a condition; with respect to personality, it is a state. "It is the substratum or condition of being," says Dr. E. G. Robinson, "which determine the kind and attribute of the person, but which is clearly distinguishable from the person itself." This depraved human nature means human nature so conditioned that the moment it becomes personal it is a character inherently sinful. When Christ took our nature he took this condition also, and had it not been for the Logos which entered into union with human nature to form the God-man Christ must have become a sinner like the rest of us. As Jules Muller says: "Had Christ been only human nature he could not have been without sin. But life can draw from the putrescent clod materials for its own living. Divine life appropriates the human."

3. The humanity which Christ took was impersonal.

The Logos did not enter into an already developed human person, such as Peter or Paul. We would then have had atheophany and not a God-man. Christ took human nature before it had become personal. He took human nature as a mode of existence and not as a form of appearance. He did not enter into a self-conscious and self-determining human person but took upon himself human nature whose consciousness and will were developed only in union with the personality of the Logos.

II. The union of the divine and human natures.

Christ is divine as well as human. He possesses two natures, a human and a divine, each in its completeness and yet so organically and indissolubly united that he can be called neither God, nor man, but God-man.

1. In this union Divinity is not dormant nor humanity deficient.

There are those who hold that "the immaterial part of Christ's humanity is only metamorphosed deity." This theory, more modified, was originated by Apollinaris. He held that Christ had a sensitive and not a rational soul, and that the Logos performed the function of reason. Modern inheritors have intensified it. They extend their denial to all Christ's immaterial being, claiming that his body alone was derived from the Virgin.

The objection to this theory is that it is unscriptural. It supplants the whole gospel scheme of salvation. "Upon this theory" says Dörner, "only an exhibitory atonement can be maintained." This theory gives us neither real humanity nor real divinity and consequently no real union between the two. No God-man and therefore no atonement and no salvation.

2. It is not a union gradually perfected. Some hold that the two natures are not united in the act of incarnation, but only thrown into such a relation that their union becomes possible. This is but a more suitable form of the Nestorian doctrine of a double personality. It has opposed to it not only Scripture teaching but the philosophical impossibility of merging two personalities into one without destroying the identity of both.

3. There is not a double personality.

The theory of two consciousnesses and wills was first elaborated by John of Damascus. It distinguishes between Christ's humanity and his divinity in such a way as to divide him into two halves, either half appears virtually complete without the other, and both of which are united, not in a single and sincere personality, but in an outward manifestation and a concealed life, covering in some mysterious way a double centre of existence. It is true that Christ possesses two natures, but as Strong observes, "this possession of two natures does not involve a double personality in the God-man, for the reason that the Logos takes into union with himself, not an individual man with already developed personality, but human nature which has had no separate union with the divine nature." This does not imply that Christ's human nature had no will, but that it had none before the union with the Logos and none separate

from the one will resulting from the union of the human and divine natures.

4. It is a single personality.

There are two natures but one person with one consciousness and one will. To say that Christ in his capacity as man was ignorant, and yet at the same time in his capacity as God he was omniscient, is to accuse Christ of unvaracity. "Whenever Christ spoke, it was not one of the natures that spoke, but the person in whom both natures were united." How this union is affected is beyond our comprehension. "But," says Dr. Van Dyke, the difficulty of conceiving the manner of this unfolding, this subordinate, does not destroy for us the reality of the life."

III. Result of this union.

It is plain that the likeness of God in man is so real that the Logos is enabled to descend into the lower estate of human existence without losing his personal identity, and that the union thus formed is not a flimsy connection of two personalities, but the blending of the two natures into one personality. It follows therefore that the union is eternal. Christ emptied himself forever of his original state. Not like the avatars of the East, but his union was a permanent and eternal assumption of human nature. He could not lay humanity down without destroying his identity. To separate the two natures would destroy the existence of the God-man.

This union enabled the Logos to experience ignorance, weakness, temptation and death. Had it not been for this union the divine nature could not have undergone absolutely infinite suffering and thereby made atonement for man. It materially grows out of this union that divinity in the person of Christ suffered and therefore gave infinite value to Christ's sufferings and death.

J. BENJAMIN LAWRENCE.

Greenwood, Miss.

All's Well That Ends Well.

Prof. R. M. Leavell used to say: "Young men, be there at the windup." The nineteenth century is winding up and the Port Gibson Baptist church is "there."

Younger deacon McPherson and wife, Bro. J. W. Purvis and wife, Sisters Clark, Williams and Cade and Bro. S. C. Shaw are elected—self-elected—to represent our church, and the whole church, with some outside friends have ratified the election.

So three days before Christmas the pastor found younger deacon McPherson and Bro. J. W. Purvis in his yard with their wagons, and the other persons above mentioned, in his home, all having come down en masse from Mrs. Clark's. The wagons were unloaded and we were nearly crowded out of the rear of our home, and the last one of the "representatives" showed tokens of rejoicings that we were, for the faces of all were lit with a light never seen only when people rejoice. And we were glad too.

The "humble servant" will live glad some days on over into the twentieth century, for the "effects" of this "pounding" will not cease in two or three months. Lard, flour, coffee, sugar, tea, butter, meat, molasses and a "heap" of other things in profusion, claim our closest attention for some time.

The "little woman" says we will have to do the best we can under the circumstances. So say the rest of us, and pray the Lord for strength so to do. May heaven's blessings attend each contributor to this heavenly token to pastor and family.

J. E. PHILLIPS.

God's Tenth.

This writing is simply to provoke study. God's Tenth is that part of one's increase in material things which belongs to him. It is returned unto God in recognition and acknowledgment of his claim, and in expression of man's sense of dependence upon him and obligation to him.

Two things about God's laws need special emphasis. He does not need recognition and benefit from us which obedience might express and bring. We may declare his glory, but can never add anything unto it. Then, his laws are not arbitrary appointments, but merciful provisions. As a thing is right because he enjoins it, but he always commands it because it is right. His laws are sign-boards toward the good—the true and the false and hurtful. God does not need the recognition which a gracious observance of the law of the tithe would bring, but man needs it, and this law, like that of the Sabbath, was made for man.

The sense of dependence and obligation toward God and the desire to satisfy it seems to be universal. Jews and Christians and Pagans all are conscious of indebtedness to Deity, and seek to pay what is due in their estimation. Among heathen nations before the Mosaic tithe-system was enacted Greeks and Romans, Carthaginians and Arabians consecrated to a deity one-tenth of their increase. (Smith's Bible Dictionary.)

If God has put this distinct sense of dependence and duty in the human soul, is it not reasonable to expect from him some direction concerning its expression, in order that one may know when he has done his duty—paid what is due, and satisfy his desire to please God? Has he merely implanted in us this sense of indebtedness and this desire to meet obligation, and left us to guess how much we shall return unto him? Or, has he given us a standard or measure by which one may know when his duty is discharged? Such reflections lead us to expect and search for some Divine word.

I am impressed with what The Book says about God's Tenth.

"All the tithe of the land, whether of the seed of the land, or of the fruit tree, is the Lord's: it is holy unto the Lord, etc." Lev. 27:30-33.

"But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own hand have we given thee." Chron. 29:14.

We have reason and conscience and will. God speaks to us therefore as moral agents. We understand this law. It is plain. We cannot evade it by any difficulty of estimating our income. Why does not conscience impress this obligation? Why do we not choose to meet it?

These questions open the way for another which merits honest and candid consideration. Is the tithe, the tenth of income, a moral institution based on the needs of human nature, and therefore of universal and perpetual obligation, or was it a mere national law, beginning and ending with the Mosaic economy?

Some things are clear. Long before the Mosaic ritual was enacted at Sinai, Abra-

ham gave tithes of all his increase, and this is mentioned in the New Testament as worthy of commendation. Gen. 14:20; Heb. 7:2, 6. After that wonderful night of communion with God, Jacob in expression of his gratitude promised that during the remainder of his life he would perform a well known and recognized duty. "Of all that Thou shalt give me, I will surely give the tenth unto Thee." Gen. 28:22. When the law was given through Moses, at least two hundred and fifty years later, it is said of the tithe, not it shall be, but it is the Lord's. Lev. 27:30. Many years afterwards this tenth, called *Tenu moth*, was assigned to the Levites, and it was further ordered that they should dedicate one-tenth of these receipts to the support of the high-priest. Num. 18:21-28. I gather also that other tithes besides the Lord's Tenth were required for strictly national purposes, and only these expired with the Jewish economy. Deut. 14:22-29.

Is not the conclusion just that the requirement of the Lord's Tenth rests upon another and deeper law than that of legal enactment? Like the law of the Sabbath, is its foundation not in man's nature and necessities? God does not need any such recognition of his claim upon us for any definite portion either of our time or increase, but we need to make such recognition.

Another paper will treat of the relation of the tithe to New Testament teaching on giving.

Vicksburg, Miss.

H. F. S.

From Tennessee.

May be items from this part of the Lord's heritage would not prove altogether uninteresting to the sturdy landmark Baptists of your State, hence I feel impelled to relate to you some happenings within our borders.

Tennessee Baptists take great pride in their denominational schools. The most notable of these are Carson and Newman Colleges, in East Tennessee, and the Southwestern Baptist University, at Jackson, Tenn. The beloved and scholarly Dr. George M. Savage, pastor of the church at Baldwin, Miss., is the worthy President of the University at Jackson, and under his capable, progressive management it is rapidly becoming one of the leading schools in our denomination in the South. The Law and Theological Departments are flourishing, also the Department of Elocution and Physical Culture, which is presided over by the inimitable Booth Lowrey, so well known in Mississippi.

Our State paper, the *Baptist and Reflector*, of which the gifted and courteous Dr. Edgar E. Folk is editor, evokes the warmest support and praise of every loyal Tennessee Baptist. Long ago it became proverbial that this is second to no paper in our denomination. To judge by enthusiastic commendations uttered for the paper at our conventions, one would suppose that Bro. Folk has reached the acme of perfection as an editor and would undertake no further progress. However, these honeyed words in no wise turn his head, for as time rolls on and new centuries dawn, he continues to materially improve his paper. Just now, there is being published in its columns

a notable series of articles on "The Plan of Salvation," which is from the ready pen of Editor Folk.

Pastoral changes often occur among us. Rev. J. N. Hall, of Fulton, Ky., the indefatigable debator and editor, who, by the way, is already booked for no less than a dozen debates with Methodists and Campbellites during 1901, has recently resigned the care of the church at Trezevant, Tenn., after a successful pastorate of ten years. He is greatly beloved, even almost idolized, by this splendid congregation. Lots of Baptists believe that Bro. Hall does irreparable damage by his vicious and unwarranted editorial attacks upon the brethren to whom has been entrusted the management of the affairs of the denomination, yet all recognize him as one of the leading exponents of Baptist doctrine in the South and a great preacher.

Rev. Chas. L. Anderson, an ex-Mississippian, constantly grows in the affections of his people at Brownsville, Tenn. He quietly, faithfully and effectively leads them upward and onward. He is in touch with all lines of denominational work, and this is rare with some pastors. Pity the pastor who does not make his influence felt on all of the departments of work.

Rev. W. H. Branton recently gave up his work at Tullahoma, Tenn., to take charge of the church at Ripley, Tenn. He is succeeded at Tullahoma by Rev. Geo. H. Crutcher, who was stricken down with small pox while a missionary in Mexico.

Dr. John O. Rust, of Edgefield church, Nashville, Tenn., who for fluency of language, brilliancy of thought and cunning, striking expression, has no superior in the State, recently delivered a great lecture before the B. Y. P. U. of the church at Paris, Tenn., on the theme, "The Outlook for Young People." The splendid audience went away thoroughly enraptured over the superior effort of Dr. Rust. The next speaker to appear before these young people will be Rev. Lloyd T. Wilson, of Humboldt, Tenn.

Tennessee Baptists rejoice immeasurably over the success which attends the labors of that princely Baptist leader, President W. T. Lowrey, of Mississippi College. We note with pride every advance made by the hosts of the Lord in Mississippi, and the steady progress of THE BAPTIST occasions not a little felicitation. You are making a splendid paper, Bro. Bailey, but this is not surprising since I remember reading your statement that you take the *Baptist and Reflector* as your model. Keep it up along those lines and you are sure to conquer. I read with the very keenest interest every editorial and articles from Brethren R. A. Cooper, L. A. Duncan, W. T. Lowrey, L. R. Burress, S. G. Cooper and others. May great grace, glory and prosperity abound unto you in 1901.

FLEETWOOD BALL.

Paris, Tenn., Jan. 17th, 1901.

New Church Dedicated.

Upon invitation, I went, on Sunday 20th, to Sumner to be present at the dedication of the new house of worship of Enon church in Sunflower Association.

The new house is a gem of beauty and neat-

ness, but is an inexpensive frame building. It is furnished with comfortable oak pews, with a neat and handsome oak pulpit, an excellent organ finished in oak, chandeliers and stove, and silver communion service. Not a cent is due on this building or any of this furniture—all had been paid before dedication day, and there was no troublesome balance to mar the services. So all were cheerful and happy. But I found Bro. Z. D. Jennings there, and he had said to this people: "You must have this church, and I will duplicate every dollar that you raise." Thus he shouldered one-half of the load and stimulated others by his example. Bro. H. A. Ferguson, the resident ex-pastor, is the clerk and financial agent of the church and keeps up his work well. Bro. J. D. Rice is pastor, and Bro. Ferguson said, "our church has been paying the pastor up in full for eight years past, and we don't feel that we deserve any special honor for meeting a just obligation."

There is a flourishing Sunday-school. I was invited to talk to the Sunday-school, and spoke of the Orphanage work. Bro. Jennings spoke a few minutes, when the school unanimously voted to support one of our orphans by sending \$5.00 per month. Besides, I also received a handsome contribution for the new building, for the general work, and a nice list of new names for the *Gem*.

Enon is an old church, located at the new town of Sumner, on the line of the Yazoo & Mississippi Valley Railroad, between Clarksdale and Greenwood. Bro. Ferguson has been living in this community for a number of years, and is a pioneer preacher and an experienced and successful bear hunter. He is one of the pastor's warmest helpers and supporters.

Bishop Rice preached the dedication sermon from 1 Tim. 3:15, "Behavior in the house of God," which was an earnest and practical gospel sermon. The congregation was large and attentive and all were happy and joyful.

L. S. F.

From Mexico.

DEAR BAPTIST:

We are nearer our long home than we have ever been before, and yet thousands of people are spending out their lives with scarcely a passing thought about eternity. I have just read where Paul said: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." I have often wondered how people, living in a Christian land like America, who are surrounded with Christian influences, could go on in the face of the awful fact that they are *Lost Sinners*, and knowing at the same time that they have but to surrender their lives to Christ in order to receive happiness in this present life and eternal bliss in the life to come. For, as Paul says, "Ye are not in darkness that that day should overtake you as a thief." It seems to me that it would be far better to acknowledge Him *now* than to pass this life in sin, be lost, and then have to acknowledge Him after all. A sacred writer tells us that "at the name of Jesus every knee should bow—and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

Now I can understand better why the greater part of twelve millions of people here in Mexico are unprepared to meet God. It is because very few of them have ever heard the gospel or our Lord in its purity. "They that sleep sleep in the night; and they that be drunken are drunken in the night." And yet is it not to our shame? We have been living so near by and have not given them that which is so precious to us.

Brethren, let us wake up to our responsibilities. Talk missions, preach missions, pray for missions, and give to missions as never before. Do not stop there, but let young men and young women lay their lives on the altar of God, and say, "Here am I, Lord, send me."

"For kindred, country, church, we pray,
For distant lands in sin and woe;
Prayers rise like incense—yet, to-day,
Where are the prayers for Mexico?"

For fields at home, for fields abroad,
The streams of Christian giving flow—
Most blessed stream, But, Oh Lord God,
Where are the means for Mexico?"

From papal night turned toward the light,
Souls, disenthralled, the truth would know—
Ten million souls! 'The fields are white!'
Where are the men for Mexico?"

Here is our neighbor. Pass not by,
Like priest and Levite long ago;
Have pity! Help! Ring out the cry:
Prayers, means and men for Mexico!"

R. W. HOOKER.

From Bro. Conner.

I was impressed when reading "Zeke's" article "Pride" in your last issue, deploring the growing disposition of church goers to sit erect when called upon to kneel in prayer. I have observed this, and believe I can suggest one of the principal causes which has led up to this, i. e., the failure on the part of preachers and laymembers to observe the injunction, "when ye pray enter not into vain repetition;" "ye are not heard for your much speaking," etc. While I write I call to mind some preachers, and laymembers too, as for that, whose prayers are long enough for an ordinary sermon. They appear to lose sight of the fact that when people are kneeling they are in a cramped position, and that the Lord does not require, at our hands, bodily punishment, in order that we may render acceptable service unto him; and when one has been caught and forced to remain in this cramped position until it becomes exceedingly painful, when that "long winded" brother prays next time, this party will not be found kneeling. I weigh 225 pounds and have always accustomed myself to kneeling in prayer. I love to honor my God by humbling myself in this way, but, oh! how my back has been made to ache and my knee joints pop and crack when I have been made the unfortunate victim of these long-winded brethren. What a pity we cannot learn to exercise some common sense along this line by observing the above Scriptural injunction. Should we do this I am sure there would be less cause for complaint. This is food for reflection. Maybe I am correct, if so let the blame rest where it belongs.

Fraternally yours,

W. M. CONNER.

Shrinking! Shrinking!

Yes, slowly, surely, each week the debt is shrinking, and we have a right to be happy at the prospect of early, full relief. There remains now unpaid only \$655.00 of the subscription made last July. This is in the hands of good and true men, and what they have promised to do, will certainly be done. How I wish it could be done at once so that we could turn our attention to other matters. Men of Israel, whether you have promised to help or not, please do your best, and as soon as possible. Delay on this will put it in the way of mission collections, which must be in a few months. We are at the point now that we must give the right-of-way to the uncollected balance for our hands are to the plow, not to turn back until we have cancelled the debt.

A. V. ROWE.

Fifteenth Avenue, Meridian.

Dear Bro. Bailey:

I am happy to state through the columns of THE BAPTIST that the Fifteenth Avenue Baptist Church, this city, has taken on new strength, zeal and energy, in the service of our God. We have been trying to emphasize the great importance of *conservation and personal work* in her membership, and the endowment of the Holy Spirit for efficient work in our Savior's name. Jesus said to his apostles: "Ye shall receive power, when the Holy Spirit has come upon you."

And one blessed thought about this is, that this power through the Holy Spirit may be ours in this day as well as in the apostles' day.

In Christ's love and service, I am your brother.

G. C. JOHNSON.

Crystal Springs.

The Union met at the usual time, but in the absence of the appointed leader, Mr. Henry Barron, our pastor, W. A. McComb, conducted the devotional part of the meeting.

We were glad to welcome one of our old members as a visitor, Mr. McDaniel, now a resident of Jackson. The social committee made a request to have an entertainment at Mrs. Kate Miller's, which was heartily seconded, for next Friday night.

The different committees were heard from. There being no further business, the Union was dismissed with a song and short prayer by the pastor.

RHOMA RHYMES,
Cor. Secretary.

January 20, 1901.

After going to press we stop to say that a communication, received from Clinton, states that the situation in Hillman College is satisfactorily relieved, no dishonor resting upon either the institution or its management.

Is Bro. Bunyard Orthodox. And is the Church at Hernando, Miss., in the Line of Apostolic Succession?"

BRO. EDITOR.

Sometime ago I noticed a statement from Bro. Bunyard to the effect that the new church house at Hernando was now a certainty, and yet I saw no fervent appeal for outside aid, nothing to the effect that the "location demanded a finer house than they were able to build," "that to command the situation they must have a fine house," and calling lustily upon the denomination for help. Now Bro. Editor, there is something wrong up there. I move that you be appointed a committee to labor with "that church" and pastor and ascertain if they have really so far departed from the modern faith as to attempt to build a house that they can pay for, and if we are to understand that they are so heterodox that they do not mean to make a fervent appeal to the denomination to help them build a magnificent temple of worship. Do they not know that it is "not the thing" for modern Baptists in this enlightened age to build churches that they can pay for? Do they not yet understand and will they not perceive that in this "dying decade of the 19th century" that "up-to-date" Baptist people build a one story church with a two story debt, and then importune other folks to pay their debts for them?

Now you see, Bro. Editor, that my good friend Bunyard and my dear old flock, God bless them everyone, I love the ground they walk on have furnished me with a text for a much needed homily. We are confronted, we Baptists, I don't know how it is with other people with a condition of affairs that ought to make us ashamed of ourselves.

We are rapidly reaching a point where we are ashamed to worship in such houses as we are able to build. Now it is no disgrace for a poor man to move around in plain clothes if he has paid for them, but it is a shame to masquerade in a fine suit paid for by some one else. Now the building is not the dress, so to speak of the church, and no thinking person will think less of her. She must dress in the habiliments of poverty; she pay for them; but it is not to her credit to go begging for finer clothes than she is willing to pay for.

Not long since I saw the picture of a very handsome church building, the article accompanying it said the congregation could raise several thousand dollars, but besought the denomination to pay the balance for them.

Another Mississippi congregation raise can several thousand dollars, but must have a finer building than that, and they are pleading for their brethren, many of whom worship in plain houses to help them pay for a splendid house in which to worship.

Some years ago a church house in another State blew away; they could raise twenty-three thousand dollars, I think it was, but that would not build a house fine enough for them, so their pastor pleaded fervently for help to build a thirty thousand dollar house, when thousands of congregations just as good in every respect, were worshipping in houses that did not cost three thousand dollars. Why right lately there comes an appeal from a great preacher for help to rebuild a burned church, to cost forty thousand dollars. That congregation can raise \$14,000 but they are

too proud to worship in such a building and yet not ashamed to beg help to build a fine house. "To dig I cannot, to beg I am not ashamed," would seem to be their motto. One of the most cultured congregations on this continent, Boston not excepted, worships in a building that cost less than ten thousand dollars. And it is fine enough for them unless they were able to pay for a finer one. They can look at their neat little house and feel a pride in it for they built it themselves, and that too, when they were a "few and feeble folk." An old established congregation that's poor but proud ought to be as much ashamed to call for aid to erect a house of worship as an individual would to ask his neighbors to help him build a fine house because he is too proud to live in such an one as he is able to build. "Hear the conclusion of the whole matter," brethren, have too much church respect to build a house you can't pay for. Let the money that would be begged from congregations to build fine houses go to build houses in destitute regions and new territories where we haven't members enough as yet to build for themselves.

Of course this prescription will not be palatable to some of my brethren, but then no charge is made for it.

Of course, Brother Editor, no allusion is here made to the church at Jackson for we ought to have just such a building there as we have and besides it was not the desire of the brethren there to have so expensive a house, nor am I reflecting on our brethren in new territories who ask for help. They ought to have help! But lots have done with these cries for help from churches too proud to worship in such houses as they are able to pay for.

Let our money go to build up the "waste places." We are getting entirely too proud for our purses. I believe in fine church houses if the congregations worshipping there are able to pay for them. What I object to is people or churches flying around in fine clothes paid for by some one else. Everybody to his own notion, but I would be ashamed for a congregation to which I ministered to appeal to others for help to build a church house. We would simply worship in our "own hired house until we were able to build for ourselves."

"Here endeth the first lesson."

N. W. P. BACON.

Oxford, Miss.

The Study of the Bible.

As the great end of the preacher is to impress the contents of the Bible on the hearts of men, and the business of those who exercise that office is to acquire, as perfectly as possible, the meaning and spirit of that divine book, all creeds, systems, theories, sciences, are to be tried by the Bible, and to be rejected as falsifying the divine veracity, if they cannot abide the trial. We have a great many of to-day who put their opinion before the people, as the teaching of the Bible. They try to explain and harmonize those passages which are beyond the grasp of finite mind. They take such passages as John 12:40, "He hath blinded their eyes and hardened their heart; that they should not see with their eyes, nor understand with their

heart, and be converted, and I should heal them."

If God blinded their eyes, and hardened their heart, would it not be a safe theory to say, that by his spirit he opened our eyes, softened our hearts so we could understand the gospel when it was preached. I believe this to be a part of the work of the Holy Spirit of God, while others do not. Let us see, the parable of the sower, the wayside, the stony places, and among thorns, are the hardened hearts, but the good ground are the softened hearts, or the prepared hearts, which God touched with his spirit, are quickened by his spirit so when the gospel was preached they could understand with their hearts and be converted and live. This is in accord with the teachings of Paul, 1 Cor. 2:14, "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. Neither can he know them, because they are spiritually discerned." So to a man who understands the literary character of the Bible, and remembers the fallibility of the human mind, and the influence of depravity in obscuring evidence and perverting reason, this is a motive of resistless power to the utmost diligence, candor and seriousness, in searching out the real doctrine of the sacred text. We are the watchmen on the walls of Zion and must give an account at the bar of heaven. He who demands for his own utterances the reverence which is due only to the oracles of God, should first be sure that those utterances and the divine oracles have precisely the same sense, otherwise he is a worm of the dust arrogating the place of the supreme intelligence and the supreme majesty of the universe. But a preacher who would fully develop the power of his function, must aim to declare, in his official ministrations, not only truth, but the entire truth of God—the entire sense of the Bible, on all the subjects of which it treats. Some say if you do that you will drive people to fatalism; but I say, if God's word drives people to fatalism, let it drive. The preacher should not content himself with a bare statement of the propositions which the Bible contains on the various topics of theology. He should study the Bible to make himself acquainted with its treasures of language, its eloquence, its poetry, its depth of learning. All books, in comparison, are poor of thought, of feeling, of expression, of whatever gives power and excellence to discourse. So in studying the Bible and tracing out the systematic order and connection of revealed truth, if ministers of the gospel would secure themselves against mistake, they must, along with profound respect for what has been done in this work by other human minds, cherish in themselves a spirit of independence of manner. Let them remember who it is that hath said to them, "Call no man father upon earth; for one is your Father who is in heaven." It is only by following this counsel that they can avoid the danger and the responsibility of teaching for doctrines the commandments or opinion of men. But their distrust in man should include self distrust, since they are men also. While pursuing the highest kind of knowledge, the true policy, the indispensable

condition of success, is to keep the eye single, the mind humble and ready to surrender its own preconceptions, and embrace the truth wherever it may be found, or from whatever source it may proceed. It is the truest wisdom to do this. Brethren in the ministry, dig deep in this golden mine; in it are hid great treasures, and while searching be like Newton to his friends. "To myself I seem to have been as a child playing on the seashore, while the immense ocean of truth lay unexplored before me."

J. E. LOWE.

Bogue Chitto, Miss.

Foreign Mission Notes.

The table below shows the receipts of the Foreign Mission Board from each state to January 1, 1900, and also to January 1, 1901, as well as the comparative decrease or increase as the case may be. The figures have been carefully compiled. The net result is an increase in contribution by the churches, societies, etc., sufficient to stimulate all to immediate and hearty effort. By vigorous work from now till April 30th, we can greatly enlarge our work. Let us do so. Remember that even now receipts do not keep pace with expenditure by about \$20,000 00.

RECEIPTS, FOREIGN MISSION BOARD COMPARED.

State.	To Jan. 1, 1900.	To Jan. 1, 1901.	Decrease.	Increase.
Alabama.....	\$3,512.34	\$3,772.60	\$	260.26
Arkansas.....	692.12	742.01		49.89
Dist. Colum.....	441.02	359.06	81.63	
Florida.....	278.70	128.48	150.22	
Georgia.....	8,809.52	8,942.20		132.68
Kentucky.....	5,791.05	5,769.96	30.09	
Louisiana.....	761.70	8,059.61		297.91
Maryland.....	2,497.98	2,583.57		60.59
Mississippi.....	2,574.26	2,613.18		39.92
Missouri.....	3,767.56	3,350.10	517.46	
N. Carolina.....	3,393.64	3,339.48	98.56	
S. Carolina.....	3,293.60	5,697.05		2,404.45
Tennessee.....	3,725.59	2,867.23	858.66	
Texas.....	3,725.53	5,550.71		1,829.76
Virginia.....	7,643.47	10,247.09		2,603.62

Mississippi shows a slight increase over last year. This ought to encourage us to press the work. We have been asked for \$8,500.00, as our share of the \$200,000.00, proposed by the last Southern Baptist convention.

Brother Geo. F. Hambleton will not go to Japan alone. He was married on Wednesday, January 9th, to Miss Elizabeth Spaulding, daughter of Mr. and Mrs. L. T. Spaulding, at the home of the bride's parents in Springfield, Ky. Mr. and Mrs. Hambleton expect to sail for Japan on February 1st from San Francisco. The best wishes and prayers of many friends will follow them.

The appointments of recent months have been from the very best of our young men and women. Dr. T. W. Ayers and wife, resident in Alabama, but natives of Georgia, will sail from New York to China about the 1st of March. Brother W. F. Hatchell and wife will soon go to their field in Mexico, and Brother D. G. Whittinghill, recently pastor at New Orleans, La., and Bonham, Texas, is preparing to leave soon for his work in Italy. The blessings of God be upon these noble

brethren and sisters. May they soon be followed by others.

Dr. George B. Taylor, of Italy, is no longer alone. Brother C. J. F. Anderson has already arrived in Rome, and Dr. Whittinghill will follow soon. Reports from Italy are encouraging; one station reports 20 baptisms at one time.

Since the convention at Hot Springs the board has appointed sixteen new missionaries. Others are applying. Let us enlarge our work.

Reports from Brazil indicate that our cause is prospering. Brother Ginsburg has written of forty baptisms at one time recently.

There has been no change in the situation in China. Several of the brethren are back at their posts, but for the most part active work awaits a settled condition of the country. Brother W. E. Crocker has joined Brother W. W. Lawton and family at Chin Kiang—Chin Kiang whence a few months before he had fled with his young wife, now sleeping in her grave in Japan. Let us pray for him and all the missionaries. Let us pray too, for the people of China.

Our New Work in West Jackson.

It is no doubt generally known by the Baptists of the State that the Convention Board, at its last meeting in November, instructed the Executive Committee and Corresponding Secretary to arrange at once for the erection of a church building in West Jackson to cost \$1500.00. The building is now in process of construction and when finished will be a neat, comfortable house with a seating capacity of possibly two hundred and fifty. We would like to have had a larger building but the cost of material and the limit set by the Board fixed the size of it, which will be ample for the first few years of the work.

The Board at the same time instructed the Secretary to negotiate with Bro. W. P. Price, to take charge of the work. His services were secured, but when he was ready to bring his family here, a suitable house could not be found for rent. It was an emergency which the Executive Committee must meet. This Committee saw no way out of the difficulty but to build a Pastor's home on one end of the lot which would leave sufficient room for the church. Of course we had to borrow money with which to do this but it was so arranged that the rent of the house will pay for it in the course of a term of years, without cost to the Board.

It is already finished and is a neat substantial cottage built at a cost of \$1350.00. Bro. Price and family are already domiciled in it beginning the new year and the new century as an additional force in the social and religious life of our Capital City. We believe this means much for our Baptist cause here. The importance of such a step as this has long been felt by those who know the situation. Bro. Price has been engaged in visiting and holding cottage prayer meetings since his arrival. There is open before him "a great door and effectual" and he will doubtless enter in and do a great work.

W. F. YARBOROUGH,

Ch'n Ex. Com.

Here are some verses that every parent ought to read:

The Little Coat.

Here's his ragged "roundabout,"
Turn the pockets inside out;
See; his penknife, lost to use,
Rusted, shut with apple-juice;
Here, with marbles, top, and string,
Is his deadly "devil-sling,"
With its rubber limp at last
As the sparrows of the past!
Beeswax—buckles—leather straps—
Bullets, and a box of caps—
Not a thing at all, I guess,
But betrays some waywardness—
E'en these tickets, blue and red,
For the Bible-verses said—
Such is this his mem'ry kept—
"Jesus wept."

Here's a fishing hook-and-line,
Tangled up with wire and twine,
And dead angle-worms, and some
Slugs of lead and chewing gum.

Here's some powder in a quill,
Corked up with a liver pill;
And a spongy little chunk
Of punk.

Here's the little coat—but O!
Where is he we've censured so!
Don't you hear us calling, dear?
Back! come back, and never fear—
You may wander where you will,
Over orchard, field and hill;
You may kill the birds, or do
Anything that pleases you!
Ah, this empty coat of his!
Every tatter worth a kiss;
Every stain as pure instead
As the white stars overhead;
And the pockets—homes were they
Of the little hands that play
Now no more—but, absent, thus
Beckon us.

—James Whitcomb Riley.

Question and Answers.

Hebrews, 9:8.

Will brother Wesson, or some other good brother, please give us in THE BAPTIST a full solution in sermon form, of the above Scripture?

JAMES L. ARNOLD.

The Convention Debt.

Look over the receipts in Church Building, and see how the brethren worked in the months of November and December to pay off the debt. There now remains unpaid about \$800 of the subscriptions made at Jackson, and I am assured by letter that several hundreds of this will be paid by the middle of this month. It has been a great burden to carry year after year this debt, and now that we are so nearly done with it, please let us be done with it. Who is the brother or sister, just at this crisis, would not give one good, earnest lift, and help us to round it up? I know you would, if you really appreciated the situation. Shall I, for lack of your help, turn all this money back to the donors and write for the paper, "The effort a miserable failure"? May God save us from such a calamity!

A. V. ROWE.

THE BAPTIST.

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—AT—

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A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Our Offer

- THE BAPTIST, one year and an elegant Teachers' Bible of superior binding, printed in bourgeois type, flexible backs and self pronouncing, to new subscribers, only \$3.30
- Same Bible, to anybody prepaid, for only 2.39
- THE BAPTIST and Baptist Annals, for 2.25
- THE BAPTIST and Home and Farm, for 2.25
- THE BAPTIST and Orphanage Gem, for 2.00
- Church Roll and Record 2.00
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- Baptist Orphanages in the South, by Dr. Z. T. Leavell, in pamphlet form, each, 5 cts.; twenty-five copies 1.00

THE OUTLOOK

At any juncture in any enterprise, different individuals will assume different view points, and hence receive different impressions and reach different conclusions. This fact is quite natural and rational, and will remain for all time. Then we should not censure those who really see things as we do not see them. They may be equally as honest as we, and second to none in their desire and effort to advance the right and to suppress the wrong. So we as Mississippi Baptists, just passing into the 20th century, linking together in our career two of the greatest centuries of the world, find ourselves differing as to what we have really accomplished and as to what is possible of accomplishment in the next decade or two. Some of us, and quite a large majority, believe that great opportunities stand open to us, that "we are able to possess the land." We realize that there is much hard work, and many difficulties, but that

THE BAPTIST.

January 24,

"they who are for us are greater than they who are against us." Our motto is: "Onward with faith in God."

There are several things the accomplishment of which the first decade of the new century ought to witness, and will if lethargy and foolishness do not prevail to a shocking extent.

1. Our Convention Board ought to do a \$50,000 business annually, exclusive of the College and Orphanage work. It is true, this would be about double the best year's work we have ever done. But bearing in mind three things, it seems altogether reasonable that before ten more years shall elapse we ought to double anything ever before done. First, if we shall maintain the same ratio of increase which has marked us as a people for the last decade, we shall number in Mississippi not less than 125,000 white Baptists. Surely we ought to average for the work of the Convention Board 40 cents per capita. But suppose we eliminate 75,000, we should then need only \$1.00 per member to aggregate \$50,000. Second, our Baptist people are rapidly increasing in the goods of this world. Only one who is grossly ignorant or a confirmed pessimist could see the case otherwise. Numerous examples of prosperity might be adduced to illustrate the truth of the above proposition, but space forbids their insertion at this place. With those we have growing wealthier with each passing year and the number constantly increasing, we must increase our gifts. To pursue the policy of holding our own, is to die of dry rot. May the Lord deliver us from falling into a state of satisfaction and ease in his work. Third, the rank and file of our people are becoming more enlightened. Not only is this true of their increased knowledge of Bible truth, but likewise of the needs and successes of the work in general. In no recent years has there been a time when the Bible was so thoroughly studied by the people generally. This might be styled the revival age of Bible study, as well as of mission study.

2. The College ought to have an aggregate endowment of \$100,000. This would require the raising of something over \$50,000 during these first ten years of the new century. Some methods have already been suggested in these columns, each possessing its own merits. It is not our purpose to discuss methods here, but to attract earnest attention to the thing to be accomplished. Shall we better equip our old College with its half century of magnificent history looking down upon us, or shall we rest contented with what we have and what we have achieved, while other institutions catching the aggressive spirit of the rushing 20th century, supply themselves with modern buildings and appliances and endowments adequate to present needs? May we realize the gravity of the situation, seize the opportunity, and build for the future.

3. The Orphanage ought to have a capacity for caring for at least 100 children. This would be nearly three times its present capacity. We believe this will be done. When we have the buildings, we have no fear about their support. The Orphanage is one of the most popular benevolent institutions among

Mississippi Baptists. Already popular, if we do not mistake, it became more strongly rooted in the sympathy and affection of our people during the associational season last fall. The fund for the \$10,000 brick structure is growing nicely, but still there is room.

4. THE BAPTIST ought to gain a subscription list of 10,000, and become a state denominational paper second to none that are State papers strictly. This can easily be done, if we all will do just a small part of what we could do. There is no doubt but that each State needs one strong paper as an organ for communication touching every line of work in the State. THE BAPTIST needs four things from its subscribers: 1. That all who owe it will promptly settle up, and keep pail in advance; 2. That its friends will exert themselves for an enlarged circulation; 3. That those who are eminently capable of writing good articles will do so, and thus give variety and hence strength to the paper; 4. That all who recognize THE BAPTIST as a means of good, will pray for its success. The editor needs your prayers greatly, to enable him to meet the great responsibilities of his position.

A Cure for Cancer.

No doubt there are many people who have heard of Bro. J. A. Scarborough and his infallible cancer cure, and the editor a few days ago had the opportunity to talk to Bro. Scarborough about his remedy. It is undoubtedly a wonderful cure and a boon to all who suffer with cancers. Bro. Scarborough is a prominent minister of the gospel, and does not only save souls but saves the human body from disease when it is infected with cancer, and thus he is a benefactor in two ways. We were surprised to note the large number of people in South Mississippi he has treated and cured. His prices for treatment are reasonable and yet if he fails in any ordinary case he will refund the money. If you are troubled with cancer or know of any one who is, you will be doing them a great good by referring them to Rev. J. A. Scarborough, Bogue Chitto, Miss.—McComb City Enterprise.

We publish the above from The McComb City Enterprise because we have no doubt of his ability to do just what he claims. He has cured dozens of cases, some of whom we know. If you are suffering of cancer, write Mr. Scarborough, giving him all particulars, and the chances are he will be able to prove himself the greatest earthly blessing. He is modest, and does not thrust himself before the public.

Masters of Men.

The Saturday Evening Post announces for early publication a twelve-part serial story of love and adventure by Morgan Robertson. Masters of Men is a powerful tale of the new Navy.

The central figures in the story are a rich orphan, who has entered the navy as an apprentice, and a young ensign, fresh from the Naval Academy. The author leads his two heroes through a maze of adventures by land and sea.

This romance may fairly be called the best work of the best writer of sea stories in the country.

1901

Rev. H. C. Taylor.

I want to say a few words about our beloved pastor of the last 7 years, brother H. C. Taylor, but he has left us to go in another field. I can say that the church that gets him will get a good preacher, and a good pastor, one of the best workers for the Master's cause I ever knew. He is a good Christian man, a good worker for the cause, he was loved by all that knew him, we feel at a loss for him, we know that no other preacher can do the good that he has done in this part of the field. He left Corinth church with the best feelings, and love that I ever saw a pastor leave a church. It seems that the bell is lost and that the sheep will be scattered abroad. Pray for us.

D. W. DENMAN.

New Testament Greek Syllabus, by A. T. Robertson, D. D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky. 1900. Chas. T. Dearing, Louisville. 99 pages. Price, 50 cents NET.

This is an introduction to New Testament Greek Syntax. The book assumes college training in Greek, undertakes to introduce one to the New Testament idiom, briefly applies historical and comparative syntax to New Testament Greek, seeks to explain the fundamental principles of Greek Syntax that are often taken for granted, and aims to put the student in a position to use effectively more extended treatises such as Winer, Buttman, Blass, etc. The text of Westcott & Hort is used as the basis. It was designed specially for the Junior Class in the Southern Baptist Theological Seminary, but some demand for a more general circulation has arisen. The book is adapted directly to Hadley & Allen's Greek Grammar. But it can be used equally well with Goodwin or read and studied separately by one familiar with ancient Greek. Ministers and laymen, who have a knowledge of ancient, but not New Testament Greek, will find it serviceable.

Every Tuesday evening and even Wednesday morning matter for the columns of THE BAPTIST reaches this office with the request:

McCALL'S BAZAR PATTERNS, 10 and 15 cents.

McCALL'S MAGAZINE, 5 cents.

JONES BROS. & CO.'S BAZAR OF FASHIONS, ISSUED EVERY MONTH FREE.

THE BAPTIST.

"Be sure to get this in this week's issue." Let it be said again, and even emphasized, that matter reaching us later than Tuesday morning will stand a very slim chance for publication in the current week's issue. Very few religious weeklies print matter that reaches them later than Monday morning, as they go to press Tuesday. We print some matter that reaches us as late as Wednesday morning. But we leave open very little space to that late hour. We can, therefore, print only two or three short pieces, and all the balance must lie over a week.

Matter for the B. Y. P. U., page must be mailed to us Monday morning.

All matter for Temperance and Woman's Departments must reach us by Saturday morning and some of it Friday, as these departments are printed on the first side which goes to press Monday. If you are unwilling to push up and get your matter to us in good time, do not blame us if it does not appear as early as you desire.

Good Queen Victoria.

At the Osborne House, Isle of Wight, Tuesday morning, January 22d, at 11:45 o'clock, Victoria, Queen of Great Britain and Ireland and Empress of India, and the greatest monarch of the earth, died.

In his day, Lord Macaulay said of her that, "her subjects have found a wiser, gentler, happier Elizabeth."

She was born May 24th, 1819; was proclaimed Queen June 28, 1838, and was 81 years, 7 months and 28 days old, and had been on the throne 61 years, 5 months and 24 days—reigning longer than any other sovereign of modern times.

While she was an ideal Queen, she was also an affectionate mother and devoted wife. She was a lover of peace, and opposed the present war in South Africa with all her might, and, no doubt, the great loss of life in that wicked strife so distressed her as to hurry the coming of her departure, and brought her in sorrow to the grave.

She was the most universally loved monarch in the world; and, when we in the future think of "England without Victoria," it "will not be the same England."

Constructive Studies in the Life of Christ

By ERNEST D. BURTON AND SHAILER MATHEWS
Professors of the University of Chicago

The Order of Treatment—Is that of the Stevens and Burton "Harmony of the Gospels," and the book constitutes a compendious commentary on the Gospels as thus arranged.

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This work is divided into nine parts: The thirty years of private life; the opening events of Christ's ministry; the early Judean ministry; first period of the Galilean ministry; second period of the Galilean ministry; the Perean ministry; the passion week; the forty days.

The book contains a beautiful and accurate map of Palestine and numerous illustrations. We pronounce the plan of the book fine; and so far as we can judge of its merits, the execution is equally good. We conscientiously believe every preacher ought to have this work.

Three hundred pages, eight vo, cloth, \$1.00. Liberal discount on large orders.

Sent postpaid on receipt of price by the publishers.

THE UNIVERSITY OF CHICAGO PRESS
Chicago, Illinois.

Sister Sue Thornton Price sends greeting from Howth, Texas:

January 17, 1901.

THE BAPTIST has the best wishes of which my heart is capable. May the new century and the new year bring success and prosperity. May Zion's cause be built up. May my native State be faithful to her best interests, both spiritual and temporal.

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Waists.	Underwear.	Ladies' Walking Hats, 50c, 75c, \$1.15 and \$1.75.	52-inch Broadcloths, all wool, worth \$1.25, now on sale at \$1 a yard.
French flannel Waists, trimmed in soutache braid, all sizes and colors. Special price, \$1.95 each.	All grades and all Prices. SPECIAL VALUES. Ladies' heavy Egyptian ribbed Vests and Pants at 50 cents per suit. Children's union suits, 25c, 50c and 75 cents.	All our fine pattern Hats now on sale at from \$4.90 to \$9.75. New goods by express every day.	Black Cheviot Serges at 50c, 75c and \$1 a yard.
	Ladies' heavy fleece-lined Vests and Pants, at 95c per suit.		Eiderdowns at 35c, 45c, 50c and 60c a yard.

The Home

Two Views

The world is full of them who ask
What can you do for me?
They line the streets day in, day out;
They haunt the land and sea.

They follow hard upon your steps,
They throng you in the night,
And even in the dream you dream,
They never leave you quite.

But you may go from pole to pole,
And while you are passing through,
You'll seldom hear the question asked
What can I do for you?

One view of it leads us to say,
'Tis evidence quite plain,
That all the wicked world of men
Are seeking selfish gain.

Another view and we would say,
Could justice, high priest be,
So many lips would never ask,
What can you do for me?

Nor would there be such pressing need
If God-like justice ruled,
For men to ask their fellow men,
What can I do for you?
—Eron O. Gregory.

The Old Hymns

BY FRANK L. STANLEY

There's lots of music in 'em—the hymns
of long ago,
And when some gray-haired brother
sings the one I used to know,
I sorter want to take a hand—I think
of days gone by;
"On Jordan's stormy banks I stand
and cast a wishful eye."

There's lots of music in 'em—those
dear, sweet hymns of old,
With visions bright of lands of light,
and shining streets of gold,
And I hear 'em ringing—singing where
mem'ry dreaming stands,
"From Greenland's icy mountains
India's coral strands."

They seem to sing forever of holier,
sweeter days,
When the lilies of the love of God
bloomed white in all the ways;
And I want to hear the music from the
old-time meetin's rise,
Till "I can read my title clear to
mansions in the skies."

We never needed singin' 'bout 'em in them
old days—we knew
The words—the tunes of every one the
dear old hymn book through;
We didn't have no trumpets then—no
organs built for show;
We only sang to praise the Lord, "from
whom all blessings flow."

And so I love the old hymns, all when
my time shall come—
Before the light has left me and my
singing lips are dumb,
If I can only hear 'em, I'll pass without
a sigh
"To Canaan's fair and happy land,
where my possessions lie."

Joy Cometh in the Morning 30.5.

BY REV. MITCHELL BRONK.

The human race has always
looked askance at night. In the

Greco-Roman mythology Nyx, its personification, had her home in hades, and Homer says that even Zeus himself stood in awe of her. She was represented as the mother of illness, suffering, misfortune, war, murder, death, and almost everything else inexplicable and frightful that befalls men. A similar feeling we find prevalent among the Jews. We can readily understand why men dreaded the dark portion of the day, and why it was to them a fearful time, in ages when they knew almost nothing about the physical world around them, and when all our modern appliances for artificially lighting streets and houses were undreamed of. Notice how Jesus, in the ninth chapter of John, compares life to day and death to night. Paul wrote to the Christians at Thessalonica: "Ye are the children of the light and children of the day. We are not of the night nor of darkness." In the Apocalypse the New Jerusalem is specifically designated as a place where there shall be no night.

Night is peculiarly the time of wickedness and sorrow. As sin loves darkness rather than light, so the hours of darkness are sin's day. Think how many of God's laws are violated in our great cities, and how many times, between every sunset and sunrise, "If it were not for the night-time, our police force could be reduced at least one-half," a New York police commissioner has declared. Men are always morally weaker in the darkness than in the day light. Some sociologists have affirmed that there is a moral stimulation in the sun's rays. And sorrow lays a heavier hand upon mankind in the night hours than she does during the daytime; then grief is harder to bear, tears are bitter, burdens are heavier, and the spectres of trouble loom more threateningly. It is a pathological fact that disease is always aggravated at night. Death comes oftener during its hours. Remorse gnaws then at the vitals of the soul. William Watson has put the thought into his verses:

In the night, in the night,
When thou liest alone,
Ah, the ghosts that make moan
From the days that are sped:
The old dreams, the old deeds;
The old wound that still bleeds,
And the face of the dead
In the light.

In the painting with which Guido Reni decorated one of the ceilings of the Rospigliosi palace at Rome, the sun rides forth in all his majesty, surrounded by the gay hours, before whom flee the ghastly shades of night. The Nineteenth

Psalm represents the rising sun "as the bridegroom coming out of his chamber," and rejoicing "as a strong man to run his course."

God bade his handmaiden, nature, at the creation, to let light follow darkness; and so every night-time has been driven away, and ever shall be, by a morning, a day-time, a season of light.

There is the contrast between day and night. Day, with light, revealing the wonders and beauties of man's world; day, with activity, showing the nobility of man's life; day, with love and service and self denial and tender care; day, with its "Pippa Passes" song of

"Morn'g's at dawn;
The hill-side's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in his heaven—
All's right with the world."

We always represent sorrow and trouble as circumstances of a night-time of the soul. We speak of the life into which they come as being darkened over. Poetry call tears the dew of night. But "joy cometh in the morning." How true is that beautiful assurance of the old Hebrew Psalmist! How eternally true! You may have gazed longingly into every dark hour of the passing night for a ray of comfort and deliverance, and in vain, but the morning brought light to your soul; you may have lain down in the evening in despondency, but you rose up in the morning with hope in your heart; at dusk the world seemed a tangle and a labyrinth, at dawn its path was open wide and plain before you. Pessimism is the philosophy of night, optimism the philosophy of the morning.

"Joy cometh" with "the morning." The coming of joy is as certain and sure, therefore, as the morning's advent. And the morning will come. Never once has a day-dawn failed since God first set his light in the expanse of the heavens. Every morning's approach is a lesson for us of God's providence, and should be an assurance likewise, that thus will every night-time of sorrow and trouble in our lives be dissipated and glorified by a dawning, a new breaking forth, of his love and

care. This lesson, well learned, will make life sweeter and happier, and our faith stronger in God and Christ and man.

But why the night, why the weeping, why the sorrow? The physical night has its uses. Our planet could not stand unceasing sunlight on all its surface. Night is as necessary as day to its life and economy. Neither could man endure perpetual happiness. We cannot understand why not, perhaps, but it is so. We know, at any rate, that there is beauty in contrast in life as well as in color; that if one note were always sounded in our lives there would be no music there; that doubtless we would never see and know, at least never thoroughly realize, the glad, bright joy of the morning, if there were no night in our lives. Faith has learned little until it has learned that

"Life is sweeter, love is dearer,
For the trial and the delay."

Another night will come to us, to all men. What about that night of death so dread and dark? For it does the assurance hold good, that it will have a morning of brightness and joy. "In his favor is life." And life is light, and light is morning. Oh, be very sure that you live in the favor of God, through Christ his Son, and then faith will tell your soul that this night of death, likewise, is only a night, that it has indeed a morning of eternal joy!—Ex.

Storm Swept Churches.

COPY OF RESOLUTIONS PASSED BY THE HOME BOARD.

Resolved, That this Board has heard with great interest and sympathy the appeal by the State Board of Texas in trying to raise thirty thousand dollars in the rest of the South, outside of Texas, for restoring the injured churches in the storm swept district.

Resolved, That we undertake to apportion the amount requested among the proper States, and request the various State Boards to co-operate with us in this work.

Resolved, That we earnestly request that every church in the South take a special collection for

(Continued on next page.)

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(Continued from page 10)

this purpose, not later than the first Sunday in February.

Resolved, That all further details of the work be placed in the hands of our Committee on Ways and Means, with power to act.

The cyclone which swept Southern Texas, destroyed church property which will require \$75,000 to replace. The appeal made in behalf of the people who suffered as no other section of our country has ever suffered met a generous response from our entire country. Let there be a similar response to the appeal of our brethren whose church houses were involved in the awful ruin of that night of Sept. 8th. The Home Board has been asked to take this matter in hand, and has apportioned the amount of \$75,000 to the different States. Mississippi Baptists are asked to give to this cause \$1,250.00. We feel, in spite of our own State obligations, in the matter of paying Convention debt and helping some of our brethren who are building, that here is yet another opportunity to help in a great cause, and that there are many who will be glad to help. Churches which have forwarded money already to this cause are requested to report same to me. By order of Executive Committee of Convention Board. Send contributions to

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Our Sunday Schools.

Weak Points in Our Sunday Schools.

You ask me to give what I regard as the weak points in our Sunday schools.

In my opinion the foundation of all the weak points in our Sunday schools rests in the fact that the Sunday school organization is of human origin, and, not being able to rise above its source, must necessarily have weak points. Humanity will never be able to produce an organization that is free from weak points until humanity itself is free from them. It will, perhaps, never be suggested that the church of Christ has weak points.

Why do we call it Sunday school? And what would we call it if it "took in" on Monday or Tuesday? The name seems to suggest a weak point. Are we not, to a great extent, at least, teaching the word of God in our Sunday schools very much as we do geography, history, etc., in the common every-day schools? Pardon the digression, but are not some urging now that we go still further in this direction and adopt the Bible in our common schools as one of the textbooks? Do you think, Bro. Editor, that the young of our time will be likely to reverence that holy book more, after it has been degraded to the level of a common school textbook, than they did before?

But the Sunday school is here to stay, and, though it has its weak points, let us, who are teachers in it, endeavor to pay less attention to the dry, formal mode of recitation—which may be put down as another weak point—and try and preach the gospel same to the class as we go along, not forgetting that, though we may stuff the young mind with scriptural knowledge and each member of the class become expert theologians, they may still travel the broad road to eternal death.

Whether we can preach the gospel to them or not, let us try to correct another weak point by making an effort to get the class to remain for preaching after Sunday school is dismissed, that the minister, who is appointed of God to break the bread of life to the perishing, may have an opportunity, through the power of the Holy Spirit, to do the work which, above all, is most necessary to be done.

Christ is the architect and builder of His church, and He makes no mistakes.

This divine institution can get along without the Sunday school, at least it did in apostolic times; but I do not think the Sunday

school can get along very well without the church. Our Sunday school lessons are not always free from weak points, but they are good helps, and every Christian who desires to be benefited by the study of God's word would do well not to ignore them.

J. R. SAMPLE.

The Sunday School.

Some erroneous ideas have obtained in regard to the Sunday school—one is that it is to supplant instruction in the family; another, that it is intended for young children only, and thirdly, that its benefits are specially for the youth of Christian parentage. Suppose we look into the matter a little.

Nothing can take the place of God's ordinances. He ordained the family and it was his first institution. There has been no improvement upon it, though men have tried to make changes. Satan has made inroads, and used every effort to break it up; but his success in Christian lands has been limited.

The Scriptures of both the Old and the New Testament enjoin the teaching of the children at home, and it may be said from infancy to maturity. Instruction in the Sunday school is proper, of course; but it should be supplementary. It does not release parents from their responsibility or obligation at home.

There is no prescribed age for membership in the school, not even for scholars. Infants are taught orally, the more advanced are trained to study, and the adults are further developed. The Bible is the text-book, and the guidance of the Holy Spirit is invoked to enlighten and interpret.

That the Sunday school, properly conducted, is of three fold benefit, can be easily demonstrated. It is a strong arm of the church, a valuable help to the family and a blessing to the community. All the attendants are not of religious families, and the influences brought to bear lead many to Christ, who otherwise might be drawn into ways of evil.

It is the example and influence of the children of Christian families in the Sunday school that helps largely to bring others into its ranks, and to church services—helping to make them good citizens, if nothing better. And the teachers are encouraged; enabling them to do greater good. Hence, this agency becomes a mighty factor of evangelism.

A few words, in conclusion, to teachers: Consider seriously, ye, prayerfully, your obligations. Your

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LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

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words are the smallest part of your teaching. Eyes and ears are wide open to note your example. Be punctual and cordial, mild and persuasive, sympathetic, tender and loving. Giving up the work will not be any excuse to Him who says: "If ye love me, keep my commandments." He commands to "go" and to "do."

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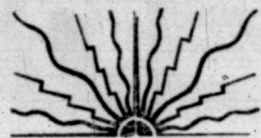
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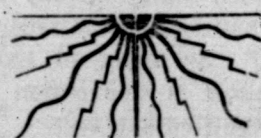
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Agent

JACKSON, MISS.



Deaths.

Died at her home in Washington parish, Louisiana, Sister Linea Magee, a native of Mississippi; age 91 years. She was in the constitution of Ebon Baptist church, 62 years ago.

C. T. CORKERN.

Obituary.

Departed this life, Mrs. Susan Cannon, aged 25 years; had been the wife of Bro. James Cannon for five years; had been a member of Union Baptist church about four years. Her husband and Christian friends are satisfied that she died in the triumph of the Christian faith. Therefore, we sorrow not as those who have no faith.

J. M. GRIFFIN.

T. G. Sullivan.

T. G. Sullivan was born in Simpson county, Miss., October 3, 1835, and died in Shubuta, Clark county, Miss., on December 19, 1900. He served his country faithfully through the Confederate war, as a member of the 8th Mississippi Regiment, and always maintained the character of an upright citizen. On November 11, 1868, he was married to Miss Mary J. Dees, who, with six children, survives him and mourns the loss of a good and loving husband and father. The last years of his life were characterized by ill health and much suffering, the last of which was greatly increased by an accident that rendered him a helpless cripple. In early life he made a profession of religion, but like many others, failed to secure its largest current results, but during the last year of his life returned with full purpose of heart to God, his Savior, witnessing a good confession, and though not able to receive baptism, died in the faith and a good hope of a blessed resurrection and eternal life.

J. A. H.

Resolutions.

At a meeting of the Sunbeams a committee was appointed to draft resolutions on the death of one of its members, dear little Eugene Thornton, who was borne from his home and associates on the 13th of December, 1900. After that young spirit had taken its everlasting flight, and we gazed upon that little face as pale as marble, and hands that will never reach out for unattainable things, how powerless seemed our love for him and the stricken one. With a spirit of submission we can only commend you all to—

"This same Jesus, Oh, how sweetly Falls those words upon the ear, Like a swell of far-off music, In a night watch still and drear. This same Jesus when the vision Of that last and awful day, Bursts upon that prostrate spirit, Like a midnight lightning ray. Then we lift our hearts adoring This same Jesus loved and known, Him our own most glorious Savior, Seated on the great white throne. For this word, O Lord we bless thee, Bless our Master's changeless name, Yesterday, to-day, forever Jesus Christ is still the same."

EVA MAY CARROLL,
ANNIE BARR MAXWELL,
LUCILE DENNIS.

Committee.

I. E. Hening.

Died at his home in Jefferson county, Miss., September 13, 1900, I. E. Hening, in the 69th year of his age.

Leaving a wife, eleven children and several grand children to mourn his departure.

WHEREAS, It has pleased the Great Protector of innocence and giver of life, to cause to fall asleep in Jesus, our beloved brother I. E. Hening, who was a loving husband, a kind and indulgent parent, an entertaining friend and an efficient Sunday School superintendent, and an earnest laborer in the Master's vineyard; and,

WHEREAS, We realize that the church has lost one of its oldest and ablest members, the Sunday School a zealous worker, and the community a valued citizen; therefore, be it

Resolved, That while our hearts are made sad by this dispensation of God's providence, yet we know He doeth all things well, that we but see through the glass darkly—through the dawn of a brighter day shall soon appear when we shall know as we are known, when we shall see and understand all things.

Resolved, That we commend his loved ones and friends to that God of love, who alone can give comfort to the troubled and grief-stricken heart, who will give us strength and grace to say: Lord, thy will be done.

Resolved, That a copy of these resolutions be sent to the sorrowing family, that a copy be spread on the minutes of the Rodney Baptist church and a copy be sent for publication to our State denominational paper.

Respectfully submitted,

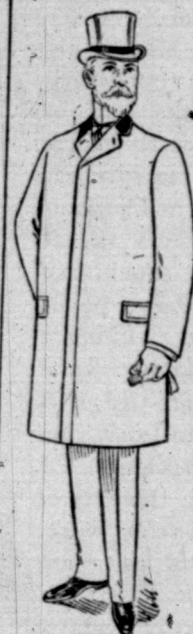
W. B. THOMPSON,
S. O. EMANUEL,
J. J. EMBRY.

Dr. James Robert West.

Was born in Anderson Dist., South Carolina, May 9, 1828. His ancestors came from England to Georgia with Oglethorpe. In 1833, his father emigrated to Laurens county, Ala. Here James Robert attended the common schools until he attained to his majority; after which he studied medicine under Dr. John Clark. He completed his study of medicine at the University of Louisville, Ky., March 1853. Immediately he began practicing his profession near Bear Creek, Itawamba county, Miss. In 1854, the Doctor was married to Miss Melissa Burgess. In the same year removed to Guntown. Thence near to Sallito, where he followed his profession for 25 years. He then removed to Pontocola. He practiced his profession in Lee county 45 years.

He volunteered in the Confederate service in the 4th Mississippi Regiment, under Col. James Gordon; afterwards transferred to Armstrong's brigade of cavalry; captured in battle at Baker's Creek and sent to prison at Alton, Ill.; afterwards transferred to Fort Delaware; was exchanged, and arrived home in December 1864.

In September 1867, he was baptized into the fellowship of Sallito Baptist church by Rev. Absalom Stovall, under whose ministry he had been converted 20 years previous. He was elected the next day as messenger to the Judson Association. He never missed going as a messenger to the association of which his church was a member, every year till his death, which occurred at



A Warm Proposition!

To get you started in business with us we offer a seasonable Gift of a FINE OVERCOAT FREE as a premium for the sale of a small number of copies of our great book

Harp of Life

This is a new book by Dr. Lofton, the author of "Character Sketches," (which has already had a sale of 130,000 copies) and is proving to be a marvelous seller.

We have agents now reporting 40 orders a week. Description of book for the asking.

Remember we pay you regular Agent's commission on every book you sell and give you this elegant Veranda Beaver Overcoat, long, short or medium, cut as you desire, with velvet collar and double warp Italian lining, finely tailored throughout, as an absolutely free premium.

Write us at once for particulars of this offer and sample of cloth from which the overcoat is made. Or, better send 50 cents for outfit on "Harp of Life," and begin business at once.

The Southwestern Company.

Publishers and Manufacturers,
NASHVILLE, TENN.

Mention THE BAPTIST.

Gill-White.

At the residence of the bride's parents, Mr. and Mrs. Loffin, Bogus Chitto, Miss., Mr. Hugh Gill and Mrs. Eunice White, Dec. 23, 1900, Rev. I. H. Anding officiating.

Married.

Dec. 26th, 1900, at the home of the bride's father in Copiah Co., Mr. M. B. Giddold and Miss Cora Kelley. All of Copiah County.

S. R. YOUNG

FREE

A NEW CURE FOR

KIDNEY & BLADDER

Diseases, Rheumatism, Etc.

Disorders of the Kidneys and Bladder cause Bright's disease, rheumatism, gravel, pain in the back, bladder disorders, difficult or too frequent passing water, dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists, the *piper methysticum*, from the Gauges River, East India. It has the extraordinary record of 1,200 hospital cures in 30 days. It acts directly on the kidneys and cures by draining out of the blood the poisonous uric acid, lithates, etc., which cause the disease.

Rev. John H. Watson testifies in the New York World that it has saved him from the edge of the grave when dying of kidney disease and terrible pain in passing water. Mr. Calvin G. Bliss, North Brookfield, Mass., testifies to his cure of long standing rheumatism. Mr. Jos. Whitten, of Wolfboro, N. H., at the age of eighty-five, writes of his cure of dropsy and swelling of the feet, kidney disorder and urinary difficulty. Many ladies, including Mrs. C. C. Fowler, Locktown, N. J., and Mrs. Sarah Thap, Montclair, Ind., also testify to its wonderful curative power in kidney and allied disorders peculiar to womanhood.

That you may judge of the value of this great discovery for yourself, we will send you one large case by mail free, only asking that when cured yourself you will recommend it to others. It is a sure specific and cannot fail! Address, The Church Kidney Cure Co., 401 Fourth Ave., New York.

White Quik For FREE
POSITIONS GUARANTEED.
Under \$25.00 Cash Deposit.
Railroad Fare Paid.
From all parts to both Bogue. Very Cheap Brooms.
Chicago, St. Louis, Kansas City, Omaha, etc.

Marriages.

Coker-Mann.

At the residence of the bride's father, at Mannsdale, Dr. C. M. Coker and Miss Nina Mann were united in marriage by Z. T. Leavell, Jan. 16, 1901; at 1:30 P. M.

Jobe-Mahaffey.

At the home of the bride, on Dec. 26, 1900, at 7 o'clock, Mr. Mark I. Jobe and Miss Allie Mahaffey were united in the holy bonds of matrimony, the writer officiating.

W. G. MAHAFFEY.

Woman's Work.

Dear Sisters:

The requiem of the "dead days" of the nineteenth century has been sung, and we stand upon the threshold of a new year, a new century.

To many the past years are so fraught with pleasant reminiscence they would fain drop a flower upon its sepulchre. "Bless the Lord, oh, my soul and forget not all his benefits."

To others the death-knell sound on buried hopes has left a pang and with sad sinking hearts they linger in the solitude of memories of the past.

"Into each life some rain must fall, some days be dark and dreary."

How could we live without a hope?

"Lift up your eyes."

"Behind the clouds the sun still shines."

"Care the inevitable march of maturer years," enthroned upon each brow has come unbidden to us all, and we almost sigh for the happy, innocent, care-free childhood days when we "sang with the birds and dreamed with the flowers."

One sweetly solemn thought comes to us of Him who said "Come unto me all ye that labor and are heavy laden and I will give you rest." "Casting all your care upon him for he careth for thee." We take courage and press onward and upward. "The lines have fallen to me in pleasant places."

I have resumed the duties of teaching music near Pelahatchie. Many of you remember this place, where our association met last fall, and we "fared sumptuously every day."

When I was stopping we had ham and jam and lamb for supper and breakfast. You know in our woman's meeting we spoke of the "hog killing time." Well, we have had it!

It was my good fortune to strike it just about four miles from Pelahatchie, and such a time we have had, with sausage, souse, spare ribs back bones, pig feet, "hog's head and fatty bread"; in other words we just had the "whole hog" six of them. The next morning (after this event) at the breakfast table, the good man with whom I'm staying, [Mr. J. R. Massengale] said to his wife, "I believe I'll send some fresh pork and potatoes to the Orphanage." We all smiled and said, "wouldn't that be nice." The pork and potatoes went on the next train. I'm inclined to think Sister Foster was reminded

of the "hog killing time."

I have just read Miss Annie Armstrong's letter, "Go Forward." We need to do this in the spirit of the Master, "leaning on the everlasting arms." We can't expect to accomplish much in an unorganized state. If the pastors expect our co operation, they should see that a society is organized if possible, in their churches. I don't know how it is with other vice-presidents my hands are tied, it is impossible for me to visit the churches to organize societies. I have always thought it the duty of the pastor to look after this work. The society I belong to was organized by our pastor.

They say they heartily endorse Woman's Work. I think they ought to practice what they preach by lending a helping hand to get the societies organized; the work can then go forward and not till that is done.

The organized societies in our association have done nobly, and we expect to try to do better, but we need more societies, we can't stretch over the territory.

I have been wondering how our society at Fannin came out with the Christmas offering for China. I was called away in the midst of the holidays. I know they responded to those envelopes, they always do. I sent out just 100 envelopes to different churches in our association.

Our church at Fannin presents quite a different appearance from what it did a few months ago. It is a pretty neat country church; we feel justly proud of it. God has been honored.

In December Bro. H. thorn preached his last sermon for us; he has been faithful to his charge and many regrets were expressed at his departure; he felt that the Lord was calling him to other fields of labor. May the Lord abundantly bless his every effort. Bro. W. S. Allen, of Clinton, succeeds him. MISS CLARA BOYD, Pelahatchie, Miss., Jan. 12, 1901.

From Indian Territory.

Ardmore, I. T.,
Nov. 16, 1900

To the Ladies of Lebanon Association:

Our Dear Sisters—Mr. Kuykendall and myself returned yesterday after a trip to the Creek Nation and found your letter awaiting us and the box you sent, at the express office. I do wish it were possible to express our gratitude and to tell you how much the things were needed and how appropriate they were, all new and nice. We get

along very nicely with second-hand clothing when not too badly worn, but such a box of new goods will last us a long time. I wish I could mention each article, but this would be too tedious. But I know that God will reward you all for helping us to carry on His work here on the frontier.

We are compelled to go to another field and this is a great trial for me. Since the consolidation the board has requested the missionaries to locate in towns where they have a prospect of building up a self-supporting church, as soon as possible. So we must move. We are going to Holdenville, I. T. It takes us five days to drive it. It is on the Frisco road. The board pays Mr. Kuykendall \$300.00 a year. He raises a little on the field. It would be very hard for so large a family as we have to live on this amount, if it were not for the help of the dear, precious sisters in clothing us. May God abundantly bless you all, and may we prove your worthy substitutes.

Very lovingly,

MRS. W. H. KUYKENDALL.

Our Dear Mrs. Woods:

I send you a copy of Mrs. Kuykendall's letter for THE BAPTIST that those who gave may be made happy; that those who failed to give may be made to think. I am so pleased with the letter and feel that good may come of it.

Your good letter also made me happy. There come times in the lives of every consecrated Christian when we doubt the usefulness of our own work—results are so slow to show up and we are all so human! Could my feeble effort ever encourage you in your noble work it would be a joy of my life to do so. The tracts you sent, "Brothers in Christ" also "The Father's House" are very helpful and would produce good. The latter I fail to get though have written often for it since being here. The associational work here is very hard for me as I fail to interest the majority of the ladies in the country churches.

Here in Hattiesburg, we are busy! Our new church claims our attention now. From the enclosed letter you get an idea of our work. Any assistance or suggestions from you in response to this letter will be so thankfully received by our Woman's Mission Society.

Write often and stir us up! Excuse the letters I send you—am so busy always.

In love, yours,
BESSIE L. STAPLETON.

BELLS

Steel Alloy Church and School Bells. Sent for Catalogue. The C. S. BELL CO., Hillsboro, O.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,

Sole Manufacturer, P. O. box 629, St. Louis, Mo.

For sale by all druggists.

READ THIS.

Vicksburg, Miss., January 8, 1900.
Mr. W. H. Jones, Vicksburg, Miss.
Dear Sir: This is to certify that I purchased a bottle of Hall's Great Discovery from you and having used same can unhesitatingly say that I do not think there is anything to equal it. I was troubled for six months with lame back and inability to stand up straight and breathe without pain. I congratulate the manufacturer of the medicine most heartily, and take great pleasure in permitting you to use my name in connection with the merits, and hope that those suffering from kidney and bladder trouble will avail themselves of the relief afforded from its use.

W. E. LOWREY.

EXCURSIONS TO THE WEST.

The Iron Mountain will sell Round Trip tickets on the following dates to certain points in Arkansas, all points in Texas, Oklahoma, Indian Territory and other Western States:

February 5th and 19th.

March 5th and 19th.

April 2nd and 16th.

May 7th and 21st.

June 4th and 18th.

At one fare plus \$2.00.

These tickets are good to stop over at pleasure on the going trip 15 days; good three weeks for return.

The Iron Mountain has the quickest service through Arkansas and Texas, without change of cars; also through cars to Hot Springs, Ark., the old established line to that point. Cheap excursion tickets on sale the year round.

For rates and other information address

ELLIS FARNSWORTH,

H. D. WILSON, T. P. A.

P. & T. A.

3104 Main St., Memphis, Tenn.

THE A. & V. RY. CO.

MARDI GRAS.

Mardi Gras Celebration, New Orleans, La., Feb. 14th to 19, 1901.

For the above occasion tickets will be on sale February 12th, 13th, 14th, 15th, 16th 17th and 18th and for trains reaching New Orleans not later than 12 o'clock [noon] Feb. 19th.

Rate—One first class fare for the round trip, returning limit March 17 1901.

The street Pageants will be represented this year as follows:

Thursday night, Feb. 14—MOMUS.

Monday noon, Feb. 18th, arrival of REX.

Monday night, Feb. 18th—PORTRUS.

Mardi Gras, noon, Feb. 19th—REX.

Mardi Gras, night, Feb. 19th—COMUS.

Any information cheerfully furnished.

H. J. HAMMETT, T. A.

Geo. H. Smith, G. P. A. Jackson, Miss.

New Orleans, La.

Temperance.

Stop! Read!! Reflect!!!

L. E. S.

Do you smoke cigarettes? If you do, you cannot get a responsible position in any big railroad company east of the Mississippi. The telegraph company will not employ you. The street railroad people have no use for you.

And you might as well give up trying to get anything to do in any of the big stores.

Pipes, cigars, chewing tobacco, most people say some words against these—but the cigarette must go.

The merchants and the railroad men and all the big employers have said it.

The Rock Island recently sent an investigator all through its shops, its offices and its railway stations, and every man who smoked cigarettes received notice to quit.

The Burlington, the New York Central, Chicago & Northwestern and Pennsylvania railroads all issued printed slips for would-be employes to fill out. In these blanks is the question: "Do you smoke cigarettes?"

If the man who is filling out the blank writes "Yes" after that question, he will never get the place he is asking for.

Marshall Field, the big dry goods man of Chicago, discharged every man in his place who smoked a paper pipe, over two years ago. Macey's, Seigel & Cooper, Lord & Taylor, McCreary, Wanamaker, all of these big stores of New York, have instructed their superintendents to employ no cigarette smokers.

You can not get into a bank of any standing in any of the large eastern cities if you smoke cigarettes. Why? Because the men who manage large business affairs have discovered that a man who smokes cigarettes is only half a man.

The nicotine in the cigarette dulls and clouds his mind so that his faculties are never more than half awake. A cigarette fiend is as irresponsible as an opium fiend, and much more dangerous.

The opium fiend is a complete wreck. No one expects anything of him. He dreams his way into death, for the most part unmolested and unmolested. But the cigarette fiend takes his place in the society of other men. He is given responsibilities which he can not bear, and trusts which he can not keep.

It has been proved beyond a shadow of a doubt that the cigarette habit not only affects the body and the mind of its victim, but that it undermines slowly and insidiously, but none the less surely, the moral stamina.

A cigarette fiend does not tell the truth. He cannot. His mind is so dazzled with the subtle poison which has crept into his system, that he cannot tell the difference between the truth and a lie.

Facts are no longer facts to him, but only possibilities. Such a man can not be trusted in any business which demands accuracy. The cigarette habit stupefies and dulls the perceptions. No cigarette fiend can be trusted in a telegraph or in a semaphore tower, or in any place where a man needs quick perception and decisive judgment.

It is hard for the cigarette fiend to make up his mind quickly. He wavers and doubts. Therefore, no man who smokes cigarettes can get employment as a gripman for any of the big street railroad companies. Human life is too precious to be entrusted to a man whose brain is dazed with nicotine.

The cigarette heart is a well-known disease. Any doctor of any practice at all knows its symptoms at first glance. When a jolly, good-natured, healthy, whooping boy begins to grow pale and listless and ill-tempered and stupid, watch him—he is smoking cigarettes.

The first package or two will not hurt him particularly, but, if he once gets the habit fastened upon him, it will take years of hard work to fight himself back into a normal possession of his faculties.

No boy who smokes cigarettes can get into West Point or Annapolis.

It takes a man to be a soldier. No dull-eyed, half-awake cigarette smoker need apply.

Father, husband, brother, friend, for the sake of yourself, your loved ones, your country and your God, abandon at once this terrible habit and evil.

Inferior Beer.

The Wine and Spirit Gazette, New York, says that some brewers in that city, members of the Brewers' Board of Trade and also the New York State Brewers and Malsters Association, are sending out broadcast over the country advertisements announcing that a large amount of bottled beer, made of cheap and inferior material, is in the market.

A Grand Testimony.

The famous novelist, Madame Sarah Grand, says: "The only

thing that I find bad for my work is alcohol in and shape or form. I find that even a glass of light wine deprives me of staying power. I drink nothing at luncheon, but have a small cup of black coffee afterwards."

If True Then, 'Tis True Now.

If what William McKinley asserted in an open address over his own signature to the voters of Stark county, O., in 1874, was true then, the same is true now. Listen: "By legalizing the traffic we agree to share with the liquor dealer the responsibilities and evils of his business. Every man who votes for license becomes of necessity a partner to the liquor traffic and all its consequences."

Drinks Come High in the Klondike.

Vice Consul Morrison, of Dawson, British Northwest Territory, reports to the State Department that champagne, any brand, sells at \$240 per case of one dozen quarts; beer in barrels containing eight dozen bottles, \$100 per barrel; whisky, \$40 to \$60 per gallon. Saloon licenses cost \$2,500 per annum. A singular feature in connection with these is a charge of \$50 for an application for a license. If the application is denied, the \$50 is not returned to the applicant.

Church Raffle Ruined Him.

As the heavy prison bolts turned on the minister, he looked sadly on the prisoners with their strange garments and thought with more and more anxiety of his errand. He had come to see a young man of his congregation, convicted of forgery. The heart broken parents had begged him to visit the prison, hoping the peace of the gospel might right even his gloomy cell. As the minister kindly greeted him the youth scarcely replied, but gazed with a sort of defiance. He began giving the mother's tender message, with the interest all the church felt in his welfare.

At last the prisoner broke out: "Do you know you were what did it?" "What have I done?" asked the pastor, striving to understand his strange language. "I began the business," returned the youth, speaking very loudly, "in your Sunday school. Don't you remember the Sunday school fair, when they hid a gold ring in a cake? For 25 cents, too, I got a whole box of little books. I was pleased with my luck, and went in afterwards for chances. Sometimes I gained and sometimes I lost. Money I must have for lotteries."

I was half mad with excitement; so I used other people's names, and here I am. Don't let the church come blubbing around me. Their raffing ruined me."—*Christian Standard.*

The principle of prohibition is fallacious in every department of morals. For instance, Col. Mills, superintendent of West Point Academy, favors revoking the rule which prohibits the use of tobacco and permitting the cadets to smoke during recreation hours. He says that nearly one half of the demerits arise from the violation of this rule, and it leads to much deception and untruthfulness.—*Burlington, Vt., News.*

What wisdom! Why, we could empty every jail and State's prison in the country by just recognizing that laws—prohibition laws they are—against stealing and arson and murder are "fallacious." Such laws make no end of criminals, and "lead to much deception and untruthfulness," too.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine; but all failed. Since taking Lemon Elixir I can eat anything I like. W. A. GRIFFITH, Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors failed. N. D. COLEMAN, Beulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good. CHARLES GIBBARD, No. 1315 Jefferson, Louisville, Ky.

Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous. C. H. BALDWIN, No. 98 Alexander St., Atlanta, Ga.

Mozley's Lemon Hot Drops

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable. 25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Baptist Young People.

MAGNOLIA.

The Magnolia Y. P. U. met this afternoon and elected new officers:

President.—Mr. W. P. Dies.
Vice President.—Mr. N. T. Tull
Sec. and Tre.—Mrs. Nannie Walker.

Organist.—Mr. Webb.

We hope to be more prosperous in our work beginning with a new year. Trusting your prayers are with us, I am,

Respectfully yours,

MISS NANNIE WALKER, Sec.
Magnolia, Miss.

Baptist Documents Wanted.

The attention of all Baptists throughout the South is called to an urgent need of the Library of the Southern Baptist Theological Seminary, one in which a great many persons can assist in supplying. It is our earnest desire to secure in the immediate future, a large collection of documents relating to the history of the Baptist denomination in the South.

That there should be some one place within the bounds of the Southern Baptist Convention where a man interested in the history of our denomination may find on file the documentary history thereof, will be apparent to all. And certainly there is not a more appropriate repository than the seat of the Theological Seminary where so many of our ministers are being trained. The library not only has a valuable nucleus of papers and pamphlets left to the Institution by Drs. Boyce, Manly and others, who anticipated this need, but it also has a commodious fire-proof department with ample accommodation for many years.

All documents received are inscribed with the name of the donor, then bound if necessary, catalogued, and placed on file. It should be understood that this collection is made in the interest of the entire denomination; these documents are placed at the service of any one interested in the history of the Southern Baptists. We will cheerfully refund the postage or express charges on all documents forwarded to us.

The following list of desiderata is given for guidance:

1. Manuscripts, consisting of early church records and diaries and biographical sketches of Baptist leaders.

2. Minutes of State conventions and district associations, particularly the oldest ones.

3. Pamphlets of any kind relating to Baptist history.

4. Early numbers of denominational papers and magazines.

5. Literature pertaining to the history of Baptist schools.

6. Rare books and pamphlets of any kind.

Documents or correspondence concerning this matter should be addressed to

PROF. JNO. R. SAMPREY,
Librarian,

500 West Broadway,
Louisville, Ky.

McComb.

McComb City is a thriving little town nearly midway between Jackson and New Orleans. It has a population of about 4,500. There are people here from every quarter of the globe. They come and go, and go and come. The I. C. R. R. shops are here; factories are here; schools are here, and churches are here, notably among which is a Baptist church of the first water. We have about 300 members. The church is getting in excellent working condition. During the year we expect to build a chapel in East McComb, looking to the organization of a second church. Here the convention is to meet in July. We expect a good time. Come! Brethren, from the East, West, North and South, and let us rally the forces of Zion. Yes, the pastor has been paid, and a Christmas gift of \$50.00 besides—\$50.00 in hard cash. Not boasting, but don't you know he feels good. I tell you the truth, if the people and the pastor loved the Lord as devotedly as they love each other, it would not be long before the world would hear some shrilling news from McComb. We will give \$200 for missions this year. This is a raise from \$15 or \$25 within six years. Let the good work go on.

S. W. SIBLEY.

MARDI GRAS

Mobile, Ala., Feb 18 & 19, '01

Only one fare for the round trip via the Mobile & Ohio Railroad.

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